ABSTRACT:

Ardita is a medical condition causing the Vakratha [deviation] of Mukha ardha and leads to facial asymmetry and malfunction. It occurs due to aggravated Vata Dosha. It has been enumerated in Vata Nanatmaja Vyadhi by Acharya Charaka. Ashtang hridaya has said it as Ekayaam (loss of movement involving one half of the face or half of the body with half of the face). According to Acharya Charaka it affects Sharirardha while half side of the face is affected in Ardita according to Acharya Sushruta. It can be correlated to facial palsy in modern which carries similar complaints to Ardita of deviation of half of the face with sensory & motor impairment on the affected side. According to Acharya Charaka Nasya (Navana Nasya) is the specific treatment of Ardita. Sneha is considered as best Vatashamaka. Viscosity of Sneha increases the absorption of the drug by increasing the contact time to the nasal mucosa (Viryam Yavatadhivasaat Nipatatcha) & lipophilic drugs have better absorptive capacity hence Navana Nasya is considered best.

Keywords- Ardita, Vata, Facial palsy, Navana Nasya, Sneha
INTRODUCTION

The word “Ardita” refers to “the condition caused due to unusual Vata vitiation, which turns face in an opposite direction” [1]. Ardita, a Vatika disorder is included among the 80 Nanatmaja Vata Roga by Acharya Charaka and Vagbhatta. Vata is the main element of the body which helps in controlling, maintaining, formation for various bodily activities and compounds. It controls all the sense organ in normal state and cause morbidity and mortality when abnormal [2]. Face, is the mirror of the mind, which conveys the emotions like happiness, sadness, anger, disgust, fear and so on. The ability of both verbal communication & facial expression is hampered in Ardita. Ardita is mentioned in Brihattrai, Laghutrai, and in some other popular texts like Kashyap Samhita and Bhela Samhita. According to Arundatta & Sharangdhara half side of the face is affected. It is considered as Asthimajjagata Vata according to Bhel Samhita [3]. Vagbhatta has stated that Ardita results by the vitiation of Pranavata. [4] Even Rakta Kshaya can manifest Ardita. [5] Acharya Charaka has quoted Vata Vyadhi Nidana as the Nidana of Ardita & has explained it as a complication of suppressing urge to sneeze in Navegaandharaniya Adhyaya [6]. Vagbhatta has stated Ardita as a result of vitiation of Prana Vata. Both Susruta [7] & Vagbhatta [8] have enumerated the cause of Ardita as talking loud, due to lifting heavy weight on heads, excessive laughing, sudden fear, sleeping on uneven bed or other Vatavardhaka Ahara- Vihara. This Vata gets localized in head, nose, lip, chin, forehead, eyes & causes deviation of half side of face & neck. Raktkshaya has also...
been manifested as the cause by Acharya Susruta. The prodromal symptoms explained by Acharya Susruta\(^9\) are Romaharsha (goosebumps), Vepana (tremors), Avil Netrata (blurred vision), Twachi swapa (loss of sensation of skin), Toda (pain), Manyastambha (stiffness of neck), Hanugraha (jaw stiffness).

Clinical features by Acharya Susruta include deviation of the angle of mouth & neck, tremors in neck, difficulty in speech, & distortion of eyes, ear & nose, pain in neck, chin, teeth of the affected side\(^{10}\).

Other symptoms explained by Acharya Charaka are difficulty in food ingestion, protruded tongue, slurred speech, while laughing, speaking etc, the face gets deviated or distorted to the normal side, loosening of tooth, sneeze gets suppressed, hearing & speech impairment\(^{11}\).

According to Bhavmishra & Yogratnaka\(^{12}\), there are 3 types of Ardita based upon the Doshas.

- **Vata Ardita**: excessive salivation, pain, lock jaw, edema over lips
- **Pitta Ardita**: thirst, yellowish color of face, Daha, Jwara (fever)
- **Kapha Ardita**: edema & stiffness in neck

---

**Samprapti**

Samprapti of Ardita can be understood in two steps i.e. Dhatukshayajanya and Margavarnajanya.

**Dhatukshayajanya** - Excessive consumption of Apathya Ahara (Ruksha, Laghu, Kathin), Apathya Vihara (Ratri Jagran, Ati Vyayama) leads to Agni Dusti as a result of which Rasa and Utrotta Dhatu Kshaya takes place. Dhatu Kshaya leads to movement of vitiated Vata from their site towards hollow Srotas in Urdhwa Jatru Gata Bhaga and takes Sthana Samsharaya in Mukhardha causing Ardita Roga.

**Margavaranajanya** - Ama, Vega Sandharna and Marmaghata cause Sanga in Srotas. As a result of which there is improper filling of Srotas beyond the Sanga. Improper filling produces Rikatata in Srotas beyond the site of Sanga, as a result of which Vimargamana of vitiated Vata takes place. The Vimargamit Vata takes Sthana Shamsharaya in Mukhardha and produces the Ardita Roga. Ardita can be correlated with Facial paralysis on the basis of its signs & symptoms mentioned in texts. It is commonly caused due to the lesion found on the seventh cranial nerve i.e facial nerve which leads to disability to move or weakness of the unilateral side of the face. The condition could be congenital or could
be caused as a result of infection, stroke, toxicity, neoplastic or due to an injury or inflammation of 7th cranial nerve (facial nerve). Among the cases, Bell’s palsy cases are highest. The term Bell’s palsy is used when the cause of peripheral facial nerve paralysis is idiopathic. Epidemiology of the disease is 6.4 to 20 per 1000 lifetime prevalence. Incidence increases with age. Slight female predominance is found.

The modern anatomical facts reveal that, the facial nerve paralysis may be supra nuclear or infra nuclear one. The supra nuclear facial paralysis involves the UMN pathway & is usually part of hemiplegia. The infra nuclear one is related with point where the nerve can be injured (site of lesion).

- **Lesion in Pons:** Damage to many other nuclei (Abducent, spinal trigeminal, sensory)
- **Lesion in Internal Acoustic Meatus:** Loss of taste, deafness, facial paralysis
- **Lesion in Facial Canal:** Results in sensitivity to one ear (hyperacusis)
- **Lesion Petrous Bone:** Chorda tympani is involved

Symptoms include loss of taste, hyperacusis (high pitched sound appears louder than normal), the corner of the mouth droops, the creases and skinfolds are effaced, and eyelids don’t close. There is sagging of lid and falls away from conjunctiva permitting spilling over the cheeks. Symptom may develop over several hours.

*Acharya Charaka* has explained *Navana Nasya* as mode of treatment for *Ardita*. *Nasyakarma* is a process wherein the drug herbalized oils and liquid medicines is administered through the nostrils. These motor and sensory functions are controlled from the epitome of the head, which is considered as “Uttamanga”; as stated by Vagbhatt “Nasa hi shirhso dwaram” i.e. nose is the gateway of the head. The drug administrated through nostril reaches *Shringataka Marma* by *Nasastrotas* and spreads in the brain reaches at a junction place of *Netra*, *Shrotra*, *Kantha*, *Siramukhas* (opening of the vessels) etc. and remove or detach the morbidity *Doshas* present above supraclavicular region and expel them from the *Uttamanga*. Anatomically *Shrinagata Marma* has been taken as cavernous sinus. This sinus drains into the facial vein through superior ophthalmic veins. Facial vein is the largest vein of the face and drains ear, nose and mouth. This anatomy clarifies the term *Santarpan* (nutrition) of ear, nose and mouth. So any medicine given through nose reaches the *Shringataka Marma* and does
**DISCUSSION**

In facial palsy, facial nerve dysfunction leads to facial muscle paralysis with impairment of both sensory and motor functions \(^{[16]}\). *Ardita* is a disease caused by vitiated *Vata* and it is responsible for all motor, sensory and biological activities. *Nasya* preceded by *Abhyanga* stimulate the nerves by increasing neural conductivity and improves circulation. Also, *Abhyanga* with *Sneha* nourishes the *Kapha* and provide strength to the facial muscles. *Nadi Sweda*, a fomentation by vapors of the decoction is given to face. This stimulates nerve endings & open the micro channels below skin level due to which *Nasya Dravya* is better absorbed. Efferent vasodilator nerves are spread out on the superficial surface of face. These receptors receive stimulation which results in an increase in the blood circulation in the head i.e. momentarily hyperemia. By means of these facial stimulations, the cerebral capillaries dilate up to 22% which ultimately results in 150% blood inflow.

Head low position with slight elevation of legs facilitates the absorption of the drug.

*Nasya* acts through blood brain barrier, olfacto hypothalamo pituitary pathway, influencing limbic system, stimulation of...
baroreceptors in the carotid sinus, momentary hyperemia & absorption (vascular or lymphatic). It surpasses first pass metabolism hence higher bioavailability is present. Rapid action and quick onset of action is seen. The olfactory mucosa is in direct contact with the brain & CSF. Medications absorbed across the olfactory mucosa directly enter the brain. Cellular membrane is composed on layers of lipid material. Lipophilic drugs used in Navana Nasya are rapidly absorbed across the mucous membrane. Nasya Karma definitely has impact on central nervous system. Nasya provides nourishment to the nervous system through vascular, lymphatic and neural pathway surpassing first pass and hepatic metabolism and crossing blood brain barrier. Sneha used in the Nasya pacifies the aggravated Vata and gives strength to all the Dhatus thus subsiding the sign and symptoms of Ardita. Snehana Nasya can be used in Dhatukshayajanya Samprapti as it does Poshan of Dhatus while Shodhan Nasya is used in the Margavarodhajanya Ardita as it clarifies the Srotas and removes the Sanga. Thus Nasya helps in Samprapti Vighatana of Ardita. Extra accumulated Dosha are expelled out from small blood vessels. Ultimately Morbid Doshas are expelled out as nasal discharge, tears and salivation.

CONCLUSION

Ardita, being a Vata-vyadhi which is neuromuscular in origin can be managed through Ayurvedic treatment modalities effectively. The features of Ardita as per Ayurveda in modern parlance based on the symptoms characterized by weakness & impairment of the half part of the facial muscles along with loss of sensory functions which very much resembles facial nerve palsy. “Vatasyopakrama sneha sweda...” is the quotation that is highlighting about the primacy of Sneha Dravya in the treatment aspects of Vata Vyadhi and it holds good in Ardita also. Nasya can provide promising solution in arresting the disease progression and in the symptomatic management of the disease.

Acknowledgement :- Nil
Financial Assistant:- Nil
Conflict of interest :- Nil
REFERENCES

1. Dass Ranjip; The role of Panchkarma therapy in Musculo skeletal disorders w.s.r to Vatavyadhi; GJRI: Volume 2; Issue1; JAN-2013/23-29
12. https://www.slideshare.net/ Ardita Roga/ Facial palsy; dated on 21.02.2018
14. M. Flint Beal, Stephen L. Hauser, Harrison's Internal Medicine, Trigeminal Neuralgia, Bell’s Palsy, and Other Cranial Nerve Disorders, part 16, 17th ed., p. 2584